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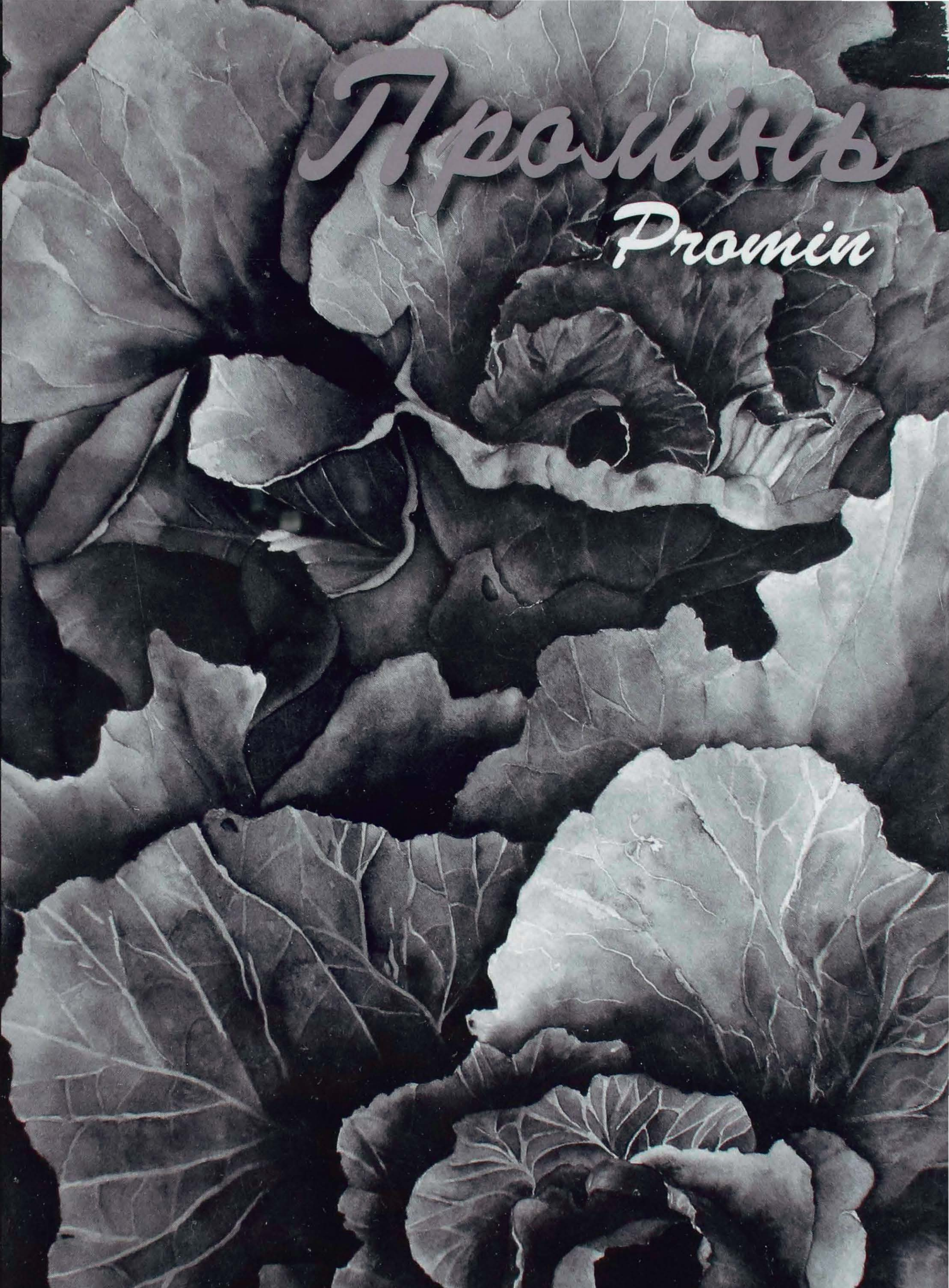

Чому приставати до Союзу?
Why Join the UWAC?

Вирощуємо капусту
Cultivating Cabbages

Святі пекарі
Prosphora-baking Saints

СОЮЗ УКРАЇНОК КАНАДИ

October 2015/November 2015 Issue

ПРОМІНЬ

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СОЮЗ УКРАЇНОК КАНАДИ

Рік *LIV*
Жовтень - листопад 2015

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РЕДАКЦІЙНА
Editorial

Дорогі Читачі!

Мені було дуже приємно зустрітися з Орисею Сушко, попередня редакторка Променя, на З'їзді СУСу в Калґарі минулого серпня. Поздоровляю її та дочку, Оксану! Вони віддано трудилися роками, щоб Промінь розвивався з мистецького та з технічного поглядів. Разом, ми співробітниці сьогоднішнього журналу.

У наступному числі, знайдете звіт про вище згаданого З'їзду, як також список тих осіб, які були нагороджені Надгородою Досконалості Союзу Українських Самостійників.

Цього літа, почерез два місяці, загостила до мене двоюрідна сестра, Олеся Івасюк, з села Шипинці на Буковині. Мені було надзвичайно приємно розмовляти з нею по-українському. Вона така мила та привітна, що навіть англомовні приятелі та знайомі були зачаровані нею. А особливо радісно знати, що до певної міри, я з своєю родиною змогли прямо помогти чесним українцям полегшити той великий тягар, що вони зараз носять. Щасти їм Боже!

Радіємо, що нововибрана голова Союзу Українок Канади це—Леся Талпаш Перритт. Вона відразу взялася до нового обов'язку—полетіла до Швеції, де буде промовляти про наш Союз на зібранні СФУЖО (Світова Федерація Українських Жіночих Організацій). Поздоровляємо її!

Прочитайте про вирощування та лагодження капусти, про святих, що пекли просфору, про виховування дітей по-християнському, та інше. Приступайте до Союзу Українок Канади! Підтримуйте свій журнал!

I was delighted to meet with Orysia Sushko, former Editor of Promin, at the Biennial Convention of the Ukrainian Self-Reliance League of Canada Convention in Calgary last August. I wish Orysia and her daughter, Oksana, all the best! They worked tirelessly for years as the editors of Promin, developing both the artistic and technical aspects of the magazine. Together, we have created a 21st century product.

In our next issue, you will find a full report and photo essay on the above-mentioned Convention. We will also feature the winners of the SUS Awards of Excellence.

This summer, for two months, I hosted my second cousin, Olesia Ivasiuk, from Shypyntsi, Bukovina, Ukraine. It was a pleasure for me to converse with her exclusively in Ukrainian. She is so sweet and sociable, that even my English-speaking friends and acquaintances were charmed by her. It was especially gratifying to directly support her and her family—good, honest, hard-working Ukrainians, who, these days, are carrying difficult burdens. May God help them!

From left to right: Leona, Olesia and Nataliya Grytsiv at the Vegreville Pysanka Festival wearing self-made live wreaths.

What a thrill to have Lesia Talpash Perritt as our new UWAC President! She has enthusiastically taken on the job, heading off to Sweden to address a meeting of WFUWO (World Federation of Ukrainian Women's Organizations). She will speak about our Canadian organization and has promised to flog Promin. Congratulations to Lesia!

Read about growing cabbages, about saints making prosphora, about raising Christian kids, etc. Become a member of the Ukrainian Women's Association of Canada! Support Promin!

All the best,

Leona Faryna Bridges

Cover image:
"Spring Cabbage" (Detail)
Watercolour on Paper
by Lesia Shipowick

Back cover image:
"Reflection" (Detail)
Watercolour on Paper
by Lesia Shipowick

DEADLINES!

Please note that the deadline for submissions for our December - January issue is

October 20, 2015.

Future submission deadlines will fall on or around the 20th of every second month should you wish to plan accordingly.

For more information contact: bridgesl@telus.net

Рідне Слово

Гетьте, Думи!

Гетьте, думи, ви хмари осінні!
Тож тепера весна золота!
Чи то так у жалю, в голосінні
Проминуть молодії літа?

Ні, ч хочу крізь сльози сміятись,
Серед лиха співати пісні,
Без надії таки сподіватись,
Жити хочу! Геть, думи сумні!

Я на вбогім сумнім перелозі
Буду сіять барвисті квітки,
Буду сіять квітки на морозі,
Буду лить на них сльози гіркі.

І від сліз тих гарячих розтане
Та кора льодовая, міцна.
Може, квіти зійдуть і настане
Ще й для мене весела весна.

Я на гору круту, крем'яную
Буду камінь важкий підіймать,
І несучи вагу ту страшную,
Буду пісню веселу співать.

В довгу, темную нічку невидну
Не стулю ні на хвильку очей,
Все шукатиму зірку провідну,
Ясну владарку темних ночей.

Так! Я буду крізь сльози
сміятись,
Серед лиха співати пісні,
Без надії таки сподіватись,
Буду жити!—Геть, думи сумні!

Леся Українка

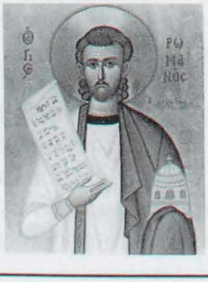
Словничок

Гетьте!	Go away!
Думи	thoughts
Голосіння	wailing
Проминати	to pass by
Крізь	through
Лихо	evil
Надія	hope
Сподіватись	to hope
Переліг	fallow field
Барвисті	colourful
Розтанути	to melt
Кора	rind
Крута	steep
Крем'яна	flinty, siliceous
Вага	weight
Невидна	invisible
Владарка	ruler

The Alberta Benevolent Cantor Association

THE ALBERTA BENEVOLENT CANTOR ASSOCIATION provides training and resource material for cantors in Ukrainian Orthodox parishes. We welcome all interested individuals to become members and those who wish to train as cantors.

Alberta Benevolent Cantor Association
11837 – 66 Street
Edmonton, Alberta T5B 1J2
Telephone (780) 990-0019
info@albertacantors.ca
www.albertacantors.ca


St. Romanus, the melodist

DONATIONS

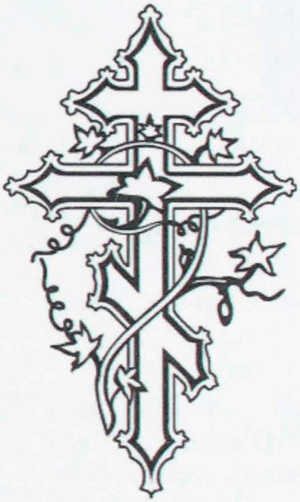
Donations

- Doris Pawlyshyn, Parksville, BC $10
- Olga Kowcz, Montreal, QC $25
- S. Ohienko Branch UWAC, Lac La Biche, AB $100
- Carl & Myroslava Spytkowsky, Beamsville, ON $25
- Leona Procyshyn, Yorkton, SK $50
- Bequest from the estate of Anne Krawetz $60.26

Donations in Memory of...

- Kniahynia Olha Branch UWAC, Melfort, SK, $25 in memory of Mary Moskal (Sturby) 1920-2015
- Dobr. Larysa Makarenko, Hamilton, ON, $100 in memory of Dobr. Olia Demczuk and Mary & Alex Makarenko

May their memory be eternal!



The Board and staff of Promin wishes to thank every donor for each donation. We fully understand the service, the dedication and the commitment that each dollar represents; and we are honoured by, and thank you for, your support.

SAINTS We Should Know

The Venerable Spyridon and Nicodemus, Prosphora-bakers of the Near Kyivan Caves

In the 12th century, two monks, Spyridon and Nicodemus, were assigned the enormous task of making enough prosphora for the hundreds of priests and monks of the Kyivan Caves and the faithful laity who received communion every day. For 30 years, they were faithful to the task. Their fellow monks also recorded the fact that they were also wonderworkers, although we are not told what miracles they performed through the power of the Holy Spirit. Nevertheless, their contemporaries honored them, and the Church has named October 31 (November 13, new Gregorian calendar) as the day to commemorate them. Making the prosphora for a congregation is a complicated and very exacting task, and we should honor the people who do this – often, for years.

Since November 13 falls on Friday this year, perhaps our parishes could honor their prosphora bakers on the previous Sunday. What a wonderful opportunity to say "thank you" to these dedicated people!

Carla Kozak

Prosphora recipe on page 29.

News from Lesia Perritt, UWAC National President

A message from Lesia Perritt, the newly elected National President of the Ukrainian Women's Association of Canada (UWAC)

It is my honour to greet you and your families in this edition of Promin. The magazine is a Ray of Light that connects not only the members of the Ukrainian Women's Association of Canada, but all of our readers. I look forward to connecting with all of you in each issue throughout my tenure.

Скромно приймаю позицію Краєвої голови Союзу Українок Канади. As I humbly accept the position of the National President of the Ukrainian Women's Association of Canada, I think about the strong and capable women who served in this position throughout the past 89 years. I wonder how my dainty size 11 feet will fit into the shoes worn by my predecessors, and pray that I can measure up. Глибокий поклін усім минулим головам.

Thank you to the nominating committee for repeatedly voicing their confidence in my assuming the role of President. I ask all of you for your patience, support and prayers as I strive to fulfill the responsibilities to the best of my abilities. Я обіцяю якнайкраще виконувати свої обов'язки.

Two years ago when I was asked to join the National Executive as Corresponding Secretary, I was advised that it would be fun. And it certainly has been enjoyable. I was immediately impressed by the qualities of the other individuals on the executive and how effectively and respectfully they carried out their duties. Sometimes our meetings would last long into the evening as we took time for our deliberations and sharing of ideas. It was evident that we simply enjoyed one another's company and consequently became a close group of friends. I extend a hearty thank you to the outgoing executive members. Some members are only 'changing hats'; others are moving on to other commitments and obligations. Best wishes to all. Усім вам щира подяка.

A special thank you to our outgoing National President, Dr. Geraldine Nakonechny. It has been an honour and a privilege for the executive to work under her exemplary leadership during the last four years. She has demonstrated wisdom and commitment and always allowed for open discussion and consensus on all matters. She has ably represented us in National and International organizations of which the UWAC is a member. We know Geraldine will continue to provide us with encouragement and support in her role as Past President. We wish her good health and some extra time for herself and her family. Дякуємо за вашу відданість і службу. На многі літа!

We Союзанки (Soyuzanky) have an important role to play as women who care deeply about our Ukrainian Orthodox faith and our heritage, whatever it may be. Let us extend our hearts and hands to all women in our Parish communities by networking with people we know well, or only by name, and with those who have recently immigrated to Canada. Let us always remain

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

I enjoy reading Promin. Wishing you much success in publishing such a very interesting journal!

Marie Feschuk,
Heath Park, SK

Шановна Редакціє Променя!
У першу чергу дякую за Вашу невтомну працю, за оновлення Променя. Тепер у Промені є більше різноманітности для всіх читачів.
Дякую ще раз.
Майте приємне літо!

Олена Латишко,
Етобікок, ОН

My mother, Maria Kostiuk, like many immigrants who came to Canada after WW2, spent most of her time volunteering in the church life - first in Montreal and then in Ottawa where I live. I recently changed her address to my home address so that we could share the Promin issues. She always enjoyed reading them.

Irene Lind,
Stittsville, ON

Dear Leona,
As I mentioned before, you are doing an excellent job in publishing such an interesting Promin. The variety of articles cover a vast number of interests, so there is something for everyone.
Sincerely,

Doreen Wasylyshyn Keir,
Manotick, ON

Editor's Note: Apologies to Doreen for the typographical error in the spelling of her name in our June/July 2015 issue.

Hello,
I recently received a gift subscription to "Promin" and would like to express my appreciation for this wonderful magazine. I read it from cover to cover within hours of its arrival in the mail and then read the articles again later.
With Gratitude,

Sonia R. Bernard,
Balfour, BC

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street,
Edmonton, AB, T5M 0N9

Christ-centered in our work and in our relationships with others.

Let us ask our newer members for their opinions and ideas, and invite them to share their talents. People need to feel wanted and valued. I hope the expression "We've never done it that way." does not enter into our judgement of new suggestions or viewpoints. Let us share how we do things in our Parishes, but be prepared to let go if others choose to adapt our methods or employ their own ideas. We need to be open to change, to be encouraging and to allow for error without criticism.

If we feel slighted by others, let us remember to forgive and forget, for we know not what burdens they may be carrying. Let us remain positive and strong while continuing to uphold and pass on the torch, the "смолоскип", and wear the symbol with pride as members of Союз Українок Канади. Щасти нам, Боже!

Lesia Perritt

Ukrainian Women's Association of Canada

Executive Member Profile

Lesia

Lesia Donna Perritt, an Autobiography

I spent my childhood in Buchanan, Saskatchewan where our family and Fedak grandparents were active in the Ukrainian Orthodox Community. Our parents, Josephine (Yustyna) and Stephen Talpash, were leaders in the church community and always held executive positions on the Church Council and in the lay organizations of the Ukrainian Orthodox Church of Canada. My siblings Orest and Sonia left home to pursue their own lives when I was only ten and in my early teens. Childhood memories include singing in the church choir, attending Sunday School and Ukrainian School classes taught by my parents, attending Church camp, participating in concerts and assisting at functions held in the Ukrainian National Hall.

At 17, I packed my personal belongings and headed off to the old Mohyla Institute on 401 Main Street in Saskatoon to begin post-secondary education in a general Arts program at the University of Saskatchewan. One of the classes I was enrolled in was Ukrainian 101 with Professor C. H. Andrusyshen, who had compiled the well-known Українсько-Англійський Словник/Ukrainian-English Dictionary found in many homes to this day.

University classes were stimulating and enlightening, but in some ways played a secondary role in my latter adolescence. I became very active in the cultural life of the Institute and thrived on it. Much time was devoted to discussion, debates, singing, dancing, rehearsing for concerts, learning scripts, attending church, going on Institute exchanges, travelling to small towns to carol or perform to raise funds for the Institute. Of course, there were also numerous social activities that consumed much creative energy and time.

In my second university year, we moved to the new Petro Mohyla Institute, a stone's throw from the University campus. I served on the Kameniari executive, the Mohyla student body, and assisted in the planning of activities and events. I also served as president of Mohylianky, the ladies' organization.

Upon graduating with a B.A., with majors in Psychology and English Literature, I began a three-

year career in social work, based in Moose Jaw. I furthered my studies by enrolling in the Faculty of Education at the University of Alberta in Edmonton. While pursuing a teaching career, I met and married Clifford Perritt, the love of my life. We taught in Fairview, Alberta; Cliff taught at Fairview College, and I, at a local elementary school.

Three years later we moved to Sherwood Park near Edmonton. Cliff taught at N.A.I.T and I stayed home to raise our two young sons, Elya and Simeon. We became members at St. Andrew's Ukrainian Orthodox Parish in Edmonton where I was on the Sunday School team, teaching the children some Ukrainian liturgical hymns, carols, Easter hymns and a few secular songs and verses for the annual St. Nicholas and Mother's Day programs. I taught Saturday Ukrainian School at the parish and was also actively involved in recruiting new students, fund raising, and making teacher resources for the Ukrainian Bilingual Program in the Elk Island Public School system.

I earned a Diploma in Early Childhood Education and resumed my career teaching kindergarten in the Ukrainian Bilingual program. A few years later, I was a part-time school librarian and taught English language kindergarten until retirement in 2007. I was honoured in being nominated as a finalist in Alberta's Excellence in Teaching Awards.

Elya and Simeon attended the Ukrainian Bilingual Program in the school system and participated in Mohyla Institute Summer Immersion Programs to obtain high school credits in Ukrainian. Both sons were on the Canadian Fencing Team and competed in numerous competitions and World Cups around the globe. Elya studied Political Science at the University of Alberta; Simeon studied Sciences, Education and Educational Leadership. They both live in Calgary. I have one delightful grandchild, Aria, daughter to Simeon and his wife Sonu. My husband, Clifford, fell asleep in the Lord in 2011, two months before Aria was born. Having extensively travelled in Europe with Cliff on many occasions, I am left with a treasure trove of memories.

In 1984, I became a member of St. Andrew's Ukrainian Orthodox Ladies' Auxiliary, a branch of the Ukrainian Women's Association of Canada. I served as Junior CYMK Advisor for several years and attended conventions in that capacity. I worked with Alexandra Hohol, then Provincial CYMK Advisor, in creating a handbook for Junior CYMK and designing a series of badges and certificates to be awarded at the completion of thematic, open-ended activities. In 1993, I joined the church choir and to the present day enjoy singing our prayerful liturgical hymns and responses.

From 2001, I handled the Catering Roster for the Ladies' Auxiliary and introduced a rotational team system for catering. In 2007, I assumed the positions of Vice President of St. Andrew's Ladies' Auxiliary and a two-year term as secretary of St. Andrew's Parish Board of Management. I was elected president of St. Andrew's Ladies' Auxiliary, serving in that capacity for six consecutive years from 2009-15. I have represented St. Andrew's Parish and our UWAC branch in countless conventions and conferences throughout the years. I assist in organizing parish activities such as the Holodomor commemoration and youth workshops, in baking prosphora for our Divine Liturgies, and in participating at numerous work bees.

At the Ukrainian Self Reliance League (USRL) Convention in Calgary in August 2015, I was elected the 27th National President of the Ukrainian Women's Association of Canada, founded in 1926. I fulfilled my first official duty by attending and presenting a report at the World Federation of Ukrainian Women's Organizations (WFUWO/СФУЖО) Annual Meeting held in Stockholm, Sweden in September 2015. Flying there on credit card points allowed me to extend my visit and gather additional memories of a magical city that I had never before explored.

I look forward to the next challenge as your President.

Why Join the UWAC? *Five* Reasons!

From time to time, I meet women who ask why they should belong to the Ukrainian Women's Association of Canada. "I'm not interested in making pyrohy," they scoff, "so what's in it for me?"

Such an attitude shows a basic lack of understanding of what our Women's Association is all about. The branches that make up the Ukrainian Women's Association of Canada (UWAC) are not primarily catering groups – although that may get the most recognition in the community. In fact, each local branch is, first and foremost, an educational and cultural organization devoted to supporting the Ukrainian Orthodox Church and to preserving and developing our Ukrainian heritage.

To the scoffer, the hesitant, the would-be and the inactive member, I say there are at least five reasons why you should become an active member of your local branch of UWAC.

The first reason is that this organization is UNIQUELY OURS. There is no other organization for Ukrainian Orthodox women in Canada. No other organization is devoted to supporting the Church and to encouraging and helping its women – to helping YOU to become the best you can be as a wife, a mother, a Christian – as a WHOLE PERSON. Today, we are constantly pulled in many directions by the endless demands on our time and skills. UWAC can help you to keep yourself centered in our Orthodox faith by keeping you actively involved with other Orthodox Christians.

The second reason to become an active member is that this is YOUR HERITAGE. UWAC has a long and proud history. Its members have built churches and halls, helped newcomers to settle into the community, fought forest fires and floods and wars, struggled against great opposition to keep and to nourish our language and culture, championed women's rights (through membership in the National Council of Women) and worked to pass laws that make Canada the great nation it is today. It is a basic human need to belong to and to believe in something greater than just oneself. The goals of our Women's Association transcend time and politics to speak to the greater person inside each of us – the person we want to be – the person we can be.

The third reason to become an active member of UWAC is WHAT YOU RECEIVE. The cultural and educational activities of the branch teach us, help us to grow, entertain us and help us to teach our children and families. The dance class, the language class, the branch library, the seminar, the lecture, the workshop, the weaving class, the concert, the pushchenya or Malanka celebration – all these help us to celebrate the myriad facets of our Ukrainian heritage and to teach them to our children. A household cannot preserve its cultural heritage in isolation from other members of that heritage. By joining together, we help each other to preserve and nourish and teach our faith and our culture.

The fourth reason to join UWAC is for WHAT YOU CAN GIVE BACK. In order for one or more members to receive a benefit, one or more members must give – sharing skills, knowledge, expertise, time and/or enthusiasm. Whether you can demonstrate pysanka writing or organize a dance or make cabbage rolls or visit the sick and homebound, this is the organization for you. There is a place for every Ukrainian Orthodox woman in this organization – whether you were born to this heritage or you married into it and whether you speak Ukrainian or not. What third world country needs your help more

than Ukraine?

The fifth reason for you to be an active part of UWAC is that this is YOUR LEGACY for the future. Just as this organization is our heritage from the past, so do we want to leave a lasting legacy for the future. We build self-esteem by reinforcing our confidence in who we are. We strengthen our hope in the future by re-affirming the heritage we are a part of. We all want to make the future better than the past. Our Women's Association helps us to do that by being a long-standing, non-political organization devoted to faith, education, culture and self-improvement.

The Book of Proverbs tells us that a person's gift makes a place for him. So, to you, the scoffer, the hesitant, the would-be, the inactive, I say: examine your gifts, your abilities and your interests; and find a place for yourself in your local branch of the Ukrainian Women's Association of Canada.

Join us – and grow!

Carla Kozak

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Still valid and therefore re-printed in October/November 2015

Ukrainian Women's Association of Canada (UWAC)

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2015-17

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NEWS FROM OUR BRANCHES

СЕНЬОРИ ЇДУТЬ НА "ПИСАНКА ФЕСТИВАЛЬ"

У п'ятницю, 3-го липня, 2015 р., "Клюб Сеньорів" закінчив свої заняття поїздкою до Веґревіль на "Писанка Фестиваль". Близько сорок осіб—членів-сеньорів, парафіяни з інших парафій зі своїми знайомими, та особи які мали фізичні труднощі, з молодими волонтерами, котрі ними опікувалися підчас побуту на Фестивалі. Було дуже весело і приємно спілкуватися з іншими членами і обмінюватися враженнями.

Програма Фестивалю була цікава. Спеціяльно приємно було чути спів національного гимну Канади по-українське, який виконали молоденькі діти з включенням присутніх гля-

St. John's Seniors' Club Has Some Fun

The Seniors' Club at St. John's Ukrainian Orthodox Parish in Edmonton promotes friendship, culture and inclusiveness. We are lucky to belong to such a club! It makes getting older a little less difficult to accept.

Members, who range in age and wellbeing, are made to feel welcome from the day they come to the first meeting (as I was this summer). The activities are interesting—we start with singing our traditional Ukrainian songs under the direction of Mrs. Anna Zwozdesky. What a pleasure to sing a song one has not heard since early youth! And to still remember the words! Wow! That is happiness!

The program includes yoga (specifically modified to the abilities of participants), interesting

Right: Eileen and Gerri, Organizers of the Tour

дачів. Також гарно співала гостя з України—Софія Федина, тільки шкода, що тільки дві пісні.

Ми також мали змогу оглянути величезні покази українських строїв, поїсти смачні страви та оглянути ще раз славну "Писанку".

Прогульку організували: голова Клюбу Сеньорів, Єлена Євчук і др. Джералдін Наконечна. Їм належиться велика подяка за таку вмілу запляновану і виконану прогульку.

Клюб Сеньорів закінчує працю на літо, але в осени плянуємо знова сходитися—запрошуємо нових членів пристати до нас—буде веселіше.

Оля Логвиненко

guest speakers, video presentations of travels to Ukraine, Greece and South Africa, and a healthy, tasty lunch.

The last activity before our summer break was a bus trip to Vegreville's "Pysanka Festival" celebration. It was organized by our President, Mrs. Eileen Yewchuk, and by Dr. Gerri Nakonechny. Besides our members and other parishioners and their guests, space was made available for physically disabled participants. They were assigned young volunteers, who made sure that they were safe and included during the outing.

In Vegreville, we had the opportunity to share lunch with others, who were very generous in offering their "picnic" to everyone who came by to socialize. We took time to view various exhibits of Ukrainian art and, of course, enjoyed the Grandstand Program.

This was a wonderful way to conclude our activities for the year and we look forward to starting again in the fall—new members are most welcome!

Olga Logvynenko

ПО СУСІДСЬКОМУ

Above: President, Marshall Kachmar presents a cheque to Principal, Sanna El-Hassany

Прийшла весна, гаї зазеленіли, сонечко засвітило і огріло зимою приспану природу. Стало весело і людям захотілося попрацювати—взятися до чогось вартого нашої енергії і сил.

І до такого діла взялися члени нашої парафії ім. св. Івана в Едмонтоні, щоб в дусі пристосування наших християнських засад в тутешньому матеріальному оточенні, зробити добре діло для когось, кому воно дасть приємність.

Being neighbourly

Above: Children and Teachers at the Luncheon

On May 22, 2015, the fourth annual John A. McDougall Elementary School Luncheon was held at St. John's Cathedral Parish. The Parish Council hosts this annual event and invites all of the students and teachers. Every year, with the help of parish volunteers, we serve over 300 students a meal of pyrohy, chicken nuggets, chocolate pudding and juice. We do this to show appreciation for our good, young neighbours at John A. McDougall.

Here are a few comments from the students that attended these events:

"Best day of the year!"
"I went back for seconds and had eight pyrohy!"
"The pudding was my favourite!"

We also donate $1,000 annually to the school snack program.

Dylan Wyonzek, Office Administrator, St. John's Cathedral

З такою метою, в п'ятницю, 22-го травня, 2015 р. в авдиторії св. Івана була переповнена діточками—поверх 300 маленьких хлопчиків і дівчаток, радісно сміялися, гомоніли і заїдали смачні вареники. Ці діти-квіти, це учні сусідньої з Катедрою школи "John A. McDougall Elementary School", які вже четвертий рік запрошені нашою катедральною управою на смачний безкоштовний обід. Їм можна їсти до схочу—і вони, хоч часом перший раз, не можуть нахвалити українську їжу.

Велике число помічників-волонтерів (я завважила між ними трьох "голів" управи: Мирослав Качмар, Євген Тополніцький і Юрій Загарія) членкині Союзанки, хористи, учительки недільної школи та старші сеньори, з усмішкою привітно подавали дітям "репетки" по кілька разів. Це все творило таку приємну атмосферу, що на душі робилося радісно.

Всім, хто причинився до такої успішної, добродушної імпрези, належиться признання. Управа мудро намічує спілкування зі своїми сусідами, щоб мати товариські відносини. Крім того, фінансово допомагає даруванням тисячу долярів на харчування дітей підчас року. Директор школи і учителі висловлювали свою вдячність за поміч, а діти за смачний обід.

Бажаємо всім людям доброї волі дальших, гарних успіхів.

З пошаною,
Оля Логвиненко

FIRST CAPITAL URAINIAN FESTIVAL

Ottawa, ON – July 24-26, 2015

This year from July 24 to 26, Canada's capital city hosted its first Ukrainian Festival. Seventeen thousand "varenyky"/"pyrohy"/"perogies" or "pedehy" were produced by Ukrainian Canadians of varied religious denomination to be served to the visitors. What an astounding cooperative effort! The Festival was a great success with 7,500 people attending!

With the help of Christine Spearing, Zora Lucyk Jackson, a member of UWAC, collected and organized an exhibit of Ukrainian handicrafts for the occasion. Raina Fyson was the photographer. The exhibit was held at the main venue for the Festival—the Ukrainian Catholic Shrine, 952 Green Valley Crescent.

Larisa Sembaliuk Cheladyn's
"MY 1000 PILLOW PROJECT"
(PART 2)

The "What's New?" Exhibit

Introduction: This is a follow-up article to the one in the August-September, 2015 Promin issue in which I shared Larisa's appreciation and passion for her Ukrainian heritage through her artistic and career portfolio. Included in that article was what inspired Larisa to study Ukrainian embroidered pillowcases as her thesis research project. This article is about the University of Alberta exhibition called "What's New?" with emphasis on the Bohdan Medwidsky Ukrainian Folkfore Archives Exhibition and my observations about the exhibition from a historical, social, economic and personal perspective.

The University of Alberta Museums held an exhibition called "What's New?" from April 23-May 23, 2015 at Enterprise Square Galleries, Edmonton, Alberta. It featured six of the University's 29 collections.[1.] The exhibit of greatest interest was the Bohdan Medwidsky Ukrainian Folkfore Archives'[2.] display. The centerpiece of this exhibition was the Onufrijchuk Trunk with the collection of embroidered pillows, flanked by Elsie Kawulych's gift of silkscreen posters called 'Ukrainian Canadian Flag' poster and 'Campbell's Ukrainian Borsch' poster.

The two-silkscreen posters of Campbell's Ukrainian Borsch and the Ukrainian Canadian Flag were gifts from Elsie Kawulych. Elsie Kawulych was the first woman from Vegreville's Ukrainian community to be accepted to a University and to graduate with a Bachelor of Science Degree in Home Economics. This was a groundbreaking development! She was born September 21, 1932 and immigrated to Canada from Ukraine with her parents, John and Helen Kubrak. Her parents instilled in her that "one must help one another", and so she began volunteering from a very early age. When Elsie was honoured by the Kule Folklore Centre at the University of Alberta for her appointment to the Order of Canada, she relayed her story of how one neighbour helped her to be accepted into Brownies. At that time, other ethnic groups were not allowed to belong to organizations such as Brownies and Girl Guides. In spite of this and similar roadblocks, Elsie persisted, as one of her outstanding qualities is her determination. She lived by the words of the Dean of Home Economics: "What you have learned must not be forgotten. Teach others or your education has been gained in vain."[3.] A mother of five, she was a Home Economist for the Alberta government, traveling and teaching nutrition, food safety, sewing and home making, as well as volunteering with various Ukrainian organizations to preserve and promote the Ukrainian culture. She has won many awards. Elsie and her husband, Mike Kawulych, have been major donors to the Kule Folklore Centre, establishing the "Elsie and Mike Kawulych Family Endowment". In addition to monetary donations, the Kawulych family has donated artifacts, such as the posters on display at the "What's New?" exhibition.

Both of these posters were produced in 1967 at a time when Canada established its Multiculturalism policy and provided "Federal Multiculturalism Grants"[4.] to encourage Canadians to celebrate their diversity of ethnicity, language and culture. For a fuller understanding of the layers of meaning of these two posters, I will provide a brief historical background.

Historically: Clifford Sifton,

who was part of Sir Wilfrid Laurier's government, was a staunch promoter of attracting immigrants from Ukraine with an agricultural background, 'the stalwart peasants in sheepskin coats'. Of the 644,000 immigrants who arrived in Canada between 1887-1905, 72,500 came from Austria-Hungary, of which 60,000 were Ukrainian.[5]

When the first wave of new Ukrainian Canadians arrived from Eastern Europe to develop the west, they brought with them tools, seeds and items needed for their survival, as well as their traditions, religious and cultural customs and Ukrainian language. When a bilingual system of education was made mandatory in Ontario, the Ukrainian language was used freely from 1896-1918. In some school districts, Ukrainian language instruction was allowed in public schools, but this freedom was short-lived. As early as July 8, 1898, the Editor of the Winnipeg Free Press believed that these "foreigners" could be assimilated and that by the second generation would be Anglo-Saxon: "Canada is Anglo-Saxon and will remain Anglo-Saxon".[6] The intentions were to use the school system to inculcate and assimilate second and third generation children to be Anglo-Saxon by teaching reading, writing and speaking the English language. New Ukrainian Canadians saw the mandatory bilingual educational system as a way of maintaining Ukrainian customs and language; the English majority saw bilingual schools "as a transitional stage leading to unilingual English education".[7]

At the outbreak of WWI, new Canadians with passports listing them as Austro-Hungarian were declared "enemy aliens". Negative and suspicious attitudes heightened the movement against bilingual schools. Unconfirmed reports stated that those opposing bilingual education burned The Manitoba Ruthenian-English Readers on the Manitoba Legislative grounds. Officials discontinued the Ruthenian teacher training programs. The state used the courts and police in a heavy-handed manner to enforce English-language schools. This action, as well as a pervasive condescending attitude that these peasants were inferior and unworthy compared to the superior Anglo-Saxon, contributed to cultural genocide. "Speaking Ukrainian in school was expressly forbidden by Anglo-Canadian authorities for most of the mid-20th Century. Ukrainian would not again be spoken in Western Canadian public schools until the policy of multiculturalism became official in the 1960s."[8]

This pervasive attitude influenced many Ukrainian Canadian families to, what Roman Onufrijchuk refers to as 'organized forgetting' or 'institutional intimidation".[9] During the next two generations, many families looked to shed what has been referred to as "cultural baggage" as a means of upward mobility economically, socially and politically – at an enormous cost culturally.

Multiculturalism marked the rebirth of being Ukrainian Canadians, as Canadians were free to celebrate their ethnicity without prejudice, discrimination or fear of reprisal. Students were not forbidden to speak Ukrainian in school and Ukrainian language instruction became part of the school curriculum. Suppression of one's Ukrainian ethnicity was not necessary as there was no longer a fear of social, financial or economic repercussions.

Both posters make a statement, as they reflect the new reality of being both Ukrainian and Canadian. The poster of the Canadian Flag has been recreated with cross-stitched sides. It symbolizes the freedom to celebrate one's Ukrainian heritage and culture. It is also demonstrative of the patriotism of Ukrainian Canadians to Canada.

The Campbell's Ukrainian Borsch poster is a spoof on the work of Andy Warhol*. This pop artist was very popular and renowned for his many different images of Campbell's soup. Similarly, our Ukrainian Borsch Soup is as familiar to everyone in Canada as is the brand name of Campbell's soup. So is there

**Editor's note: Andy Warhol was of Ukrainian descent. His real surname was Warhola!*

Photo by Vivian Skakun - Campbell's Ukrainian Borsch Soup

a subtle meaning in this poster? In the words of Andy Warhol: "I was looking for something that was the essence of nothing and the soup can was it." Is it that our cultural identity within this pluralistic society is redundant and can be reduced to consumerism, commercialism and fast foods? Or is it that we have made an indelible mark in all fields and professions as good Ukrainian Canadian citizens in Canada in all walks of life, fulfilling our civic duty? Frances Swyripa[10] provides an image of "Ukrainian Baba's Borscht Soup" on a Tee shirt in her chapter, Rehabilitating The Peasant Immigrant. Here, Baba is an icon at a national level, valued for her contribution as a nation builder, and individually as the connection to our ancestors in Ukraine and our heritage as well as the transmitter of our language, culture and culinary skills. She is both an icon and a heroine.

The Onufrijchuk Trunk and Ukrainian Embroidered Pillows were the main part of the Bohdan Medwidsky Ukrainian Folkfore Archives Exhibit. The trunk in this exhibit was used when the family immigrated to Canada in 1949, after WWII and is representative of 45 boxes of an extensive archival collection of one family.[11] What was so intriguing that captured Larisa's imagination and inspired her to choose the embroidered pillows as a thesis topic?

Cultural Memories and Nostalgia: As Larisa spoke of how the cushions were part of her life and how she saw them everywhere in her early years, she created a kind of nostalgia of special memories and special times with close family members and friends. To me, in some way, this created a feeling of loss and regret. What was felt as lost could be recaptured through the study of this "treasure trove" and the collection of 1,000 embroidered cushions and stories. This would be a valuable cultural collection regained. Through this recollection, Larisa is honouring her own "Baba" as a nation builder and icon. Both in Larisa's story and Roman Onufrijchuk's story, we can continue to draw upon "Baba" as the "icon" and transmitter of culture: in Larisa's story, as she shared her own genealogical story of embroidered cushions during her presentation called "Collecting Memories" of Elizabeth (Kozniuk) Sembaliuk and great "Baba" Anastasia Kozniuk; and in Roman Onufrijchuk's story as he released his family historical artifacts and "keepsakes" that also included an incredible 300 embroidered pieces of his own Baba, Olha Pavliuk and mother Ludmilla (Pavliuk) Onufrijchuk to Bohdan Medwidsky Ukrainian Folkfore Archives. Both Larisa and Roman are contributing to the "preservation and conservation" of our cultural heritage.

What was it about embroidered cushions that made them so popular and common? Besides being very decorative, did the embroidered cushions serve any function?

The motto for the Ukrainian Women's Association of Canada (UWAC or Soyuz) is "In education lies our strength" or "Our strength is enlightenment"[12] As co-founder of Soyuz, one of Savella Stechishin's main objectives was to elevate the status of Ukrainian Canadian women through education. She wanted equality and acceptance of Ukrainian Canadians into Canadian society. Her philosophy was that it is the mothers that transmit and sustain the language, culture and history of Ukraine. She encouraged organizations to establish Ukrainian and Sunday school classes as well as Easter egg making, embroidery and weaving classes, and the collection of artifacts for the museum.

Savella promoted "Ukrainian folk arts" as visual symbols to promote the image of Ukrainians and to uplift this image in the eyes of the world.
"Savella strongly urged each member of the UWAC to become aware of the authenticity of patterns and colours of embroidery for folk costumes from different regions. These patterns could also be adapted to modern household items such as runners, pillow cases, etc. and to modern dress emphasizing pride in her Ukrainian heritage."[13.]

Soyuz promoted embroidery through out the branches through newsletters, newspapers and magazines, such as the Ukrainian Voice and Promin, as well as through the publication of books. These journals featured embroidery designs with information about the origin of the patterns and designs. Some branches had weekly gatherings to learn new stitches and to work on embroidery.

Embroidery Projects were created and sold to raise funds. One such project was called "War Effort Embroidery Project – 1941-1943". [14.] This was a two-fold project as both youth and women across Canada received instructions for creating and embroidering articles. The articles were then sold with the proceeds going to the Red Cross to assist with its work. Recognized nationally for their contribution, the National UWAC and the Museum and Handicraft Committee sponsored this project.

In the early years, embroidered cushions were part of a bride's dowry: quilts, pillows and a trunk of fancy embroideries were considered necessities. The bride and groom got married one Sunday, then the next Sunday celebrated again. The groom returned to take his bride back to his father's house with her trunk or dowry. This is no longer a functional custom or a necessity with the availability of commercial quilts and pillows.

Photo by Vivian Skakun - Embroidery collection in cross-stitch

Promin featured an article, "Yearly Artistic Exhibition in Alberta", that was held in Edmonton, Alberta, sponsored by the Ukrainian Museum of Canada-Alberta Branch and the UWAC Provincial Executive along with four Edmonton branches on April 10-11, 1976. This exhibition featured many dazzling embroidered pillows of diverse stitches, patterns and designs.[15.] Visitors came to this event from across Alberta and from as far as Humboldt and Kamsack, Saskatchewan. This event highlighted the interest in embroidered cushions as an art form.

If the cushions served as a piece of art to be appreciated, then the person embroidering the cushions would need to create a pattern, choose fabrics, threads, colors and know something about embroidery. When visiting my friend Mary Kushniruk, my ignorance and naivety became clear. Her mother, Mrs. Nancy Tomyn, did many embroidery pieces. Mary informed me that the stitches were nyzynka (низинка) and yaworiwka (яворівка). This sparked my interest.[16.] I discovered that nyzynka is one of the oldest forms of embroidery and is worked from the wrong side. Yaworiwka is a stitch that originated in Western Ukraine and is a flat stitch in colours of bright yellows, oranges, reds, wines, greens and black. Although cross-stitch is very popular and common in Ukrainian embroidery, its origin is not in Ukraine, but France and Germany.[17.] There are many other stitches and designs in these and other references.

It is possible to revitalize the appreciation of embroidery as an art form. On October 3, 2015 our Ukrainian Women's Association of Canada – Alberta

***Pillows** continued on page 23.*

For the Love of Gardening

Brassicas or the Cabbage Family

Traditionally, sour holubtsi or sour cabbage rolls were a mainstay for Sunday dinner, Christmas Eve supper and were always part of the menu for the dinner at funerals or at a typical Ukrainian wedding. No matter what the event was, the menu always included this delicacy. Of course, no garden was a garden without cabbage grown for purposes of making sour leaves and sauerkraut.

In this article, I will list some of the cabbage family members, share some information about the benefits of including brassicas in our diet, provide a few gardening tips and share some recipes.

The Brassicas: The cabbage family includes cabbage, kale, cauliflower, broccoli, sweet turnips, mustard, radishes, cresses, arugula, Brussels sprouts, collards, kohlrabi, horseradish and nasturtiums. Oriental brassicas include bok choy, Napa cabbage, Chinese broccoli, mizuna greens, pak choi, daikon and others.

Health Benefits: Some vegetables, such as Brussels sprouts, Savoy cabbage, cabbage and broccoli[1], inhibit the growth of cancer cells. Most of the brassicas are high in Vitamins C and K, are low in calories, and are a good source of fibre.[2] When cabbage is fermented using only salt, it has additional health benefits of improving the flora in our intestinal tract.

Varieties: Seed catalogues indicate cabbage varieties good for making sauerkraut or for storage in winter. The heads can be round, pointed or loose; red, green or white in color; and the leaves can be smooth or crinkly. Maturity dates vary from early-season (60-80 days), mid-season (80-90 days) to late-season 90-110 days)[3].

Planting: Because our weather is so variable in spring, my preference is to start the seedlings indoors before moving the trays to a cold frame. This technique protects the plants from frost and allows for plants to harden off. This spring, we purchased a VegTrug™ Planter and greenhouse cover from Lee Valley Tools. This planter served as a cold frame.

Photo by Vivian Skakun - VegTrug™ Planter with Greenhouse Cover Used as a Cold Frame.

Usually, I transplant the cabbage into a four-cell seed pack so that the roots are established before I transplant the cabbages into the garden. Cabbage prefers cooler weather and grows best at 59-68°F (15-20°C). The seedlings can be transplanted in the garden five weeks after starting them from seed. The spacing between plants can be from 10-20 inches (25-50 cm) depending on the varieties.

Pests and Weeds: To prevent cutworm damage, my mother used old metal jar rings as a collar around each cabbage plant. Alternatively, one can use foil to make collars set in the soil for each cabbage plant. Another pest is the white cabbage butterfly, as it lays its eggs on the underside of the leaves. To protect the plants from the pest and to avoid damage of the cabbage-worm, the plants can be covered with floating row covers as soon as they are transplanted. Secure the row covers with pegs or pins, and cover the edges with soil to secure the covers and to prevent access. There are different sizes and kinds of row covers. Sun and rain can penetrate through these covers.

One organic product that can be purchased to control the white cabbage butterfly is Bacillus thuringiensis (BT). BT comes in powder and liquid form and can be sprayed in the early morning or evening. However, this product will also kill the good insects.[4,5] To keep your garden weed-free, hoe as often as is necessary.

Harvesting: The practice of giving the cabbage head a quarter turn will trim the roots, reducing the amount of moisture taken up.[6] This practice prevents mature cabbages from splitting. Usually a light frost will sweeten the flavor of the cabbage. The time of harvest will depend on the variety and the date of planting. If the cabbages are hard and fully-grown, they are ready to harvest. Push back the loose leaves from the head and cut at the base of the head using a sharp knife. Cut away any extra loose leaves from the head. Store the cabbages in a cool place until you are ready to process the cabbage.

Processing: Some cabbage varieties have a white interior. For those varieties that are not naturally white, leaving the cabbages covered in a cool and dark place for a week or so helps to whiten the interior. I use cabbage with a smooth leaf for making sauerkraut and sour leaves, and freeze the crinkly leaf for sweet cabbage rolls.

Red Cabbage: Some varieties of red cabbages store better than others. Trim off the extra loose leaves, then clean, wash and wipe the cabbage dry before you wrap the cabbage with a plastic wrap such as saran wrap or handiwrap. Store the cabbage heads in your cold room or an extra refrigerator. Use the cabbage within three months for fresh salads or for sweet and sour red cabbage.

Photo by Vivian Skakun - Savoy Cabbage .

Sweet Cabbage: Savoy cabbage is my favorite for making sweet holubtsi. It has crinkly leaves, is mild flavored, is more tender, and requires less cooking time. To prepare the cabbage, scald its leaves first. Hold the cabbage firmly. Cut around the core at an angle to remove it. Using a stainless steel stockpot, bring the water to a boil and place the cored head of cabbage in the pot of boiling water for three minutes. Fill another pot with ice-cold water. Remove each loosened leaf and place the blanched leaf in cold water. When the entire head is blanched, drain the water and pour more cold water until the leaves are chilled. Drain and make your holubtsi, or pack the leaves in large plastic bags and freeze for use later.

Photo by Vivian Skaku - Frozen Savoy Cabbage Thawing for Making Holubtsi

Recipe for Sweet Holubtsi with Savoy Cabbage:

Rice Filling: Quantity – 1 cup of raw rice prepared for holubtsi will serve about 10 people.

Ingredients: 2 cups short grain rice, 2 cups boiling water, 2 teaspoons salt, 2 cups chopped onions, ½-cup oil or more.

Prepare Onion: In a saucepan, heat the oil and cook the chopped onion until it is translucent.

Directions: Bring the water to a boil; add salt and the washed rice. When the rice comes to a rolling boil, cook for 1 minute, stirring the rice constantly. Turn the burner off. Cover the rice and leave it on the burner until the water is absorbed. The rice is not completely cooked. Add some of the fried onion and oil to the rice. Stir the rice and onion mixture. Cool.

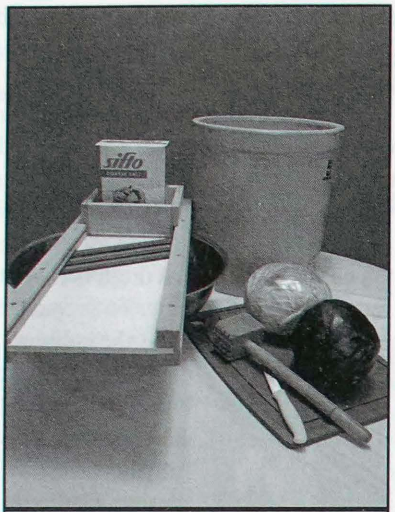

Photo by Vivian Skakun - Cabbage Shredder, Crock, Stainless Steel Bowl, Knife, and Pickling Salt.

Savoy Cabbage Holubtsi: Line a heavy casserole with parchment paper. Remove the rib and cut thawed Savoy cabbage leaves into sections big enough for 1 teaspoon of cooled filling. Fold the cabbage to create cabbage rolls. When your first layer is complete, sprinkle some cooked onion before you begin your next layer. Repeat this process, leaving enough space from the top to prevent overflowing when baking.

Preheat the oven to 350°F. Prepare enough liquid using a ration of ¾ cup tomato juice to ¼ cup water, adding more onion and oil. Season the liquid with salt and pepper to taste. Pour this over the holubtsi. Add enough liquid until it is barely showing along side of the casserole. Cover with parchment paper and lid and bake for about 1½ hour. Check from time to time, adding liquid as required. If the cabbage roll can be cut through easily with the side of a fork, your holubtsi are cooked.

Photo by Vivian Skakun - Sauerkraut, Cured Old Fashion Method Stored in Cold Room

Sour Leaves and Sauerkraut:

Old Fashion Sour Leaves and Sauerkraut: If you do not use enough salt, the cabbage could spoil and turn soft. If you use too much salt, the cabbage will not ferment. If your temperatures are 60-65°F, curing will take 5-6 weeks. If your temperatures are 70-75°F curing will take three to four weeks[7]. The flavor is better if curing is at a cooler temperature.

You will need a cabbage shredder or a mandoline slicer, coarse or pickling salt, cabbage, a stainless steel dish or enamel pot, a crock, a 2-gallon glass jar filled with water for the weight, a flat glass plate or a board to cover the cabbage, a cloth to protect the contents, and quart-size jars with lids.

Ingredients:

15 pounds white cabbage heads that have been trimmed

9 tablespoons pickling salt

Directions: Work with 5 pounds of cabbage at a time. Shred the cabbage very thin, about the thickness of a quarter or 1/16th inch (2 mm). I do not core the cabbage as recommended, so that it does not fall apart as I shred it. Using a cabbage shredder or mandoline slicer, shred the cabbage into a stainless bowl. Sprinkle three tablespoons of pickling salt on the shredded cabbage, mix and knead the cabbage with your hands. This will release brine. Then, empty the cabbage into a clean and sterilized crock, packing the cabbage down. Repeat this process until you have shredded all of your cabbage. Next, place a glass plate or glass pie plate on the shredded cabbage and set a covered 2-gallon glass jar filled with water on the glass plate to weigh the cabbage down. The cabbage should be immersed in its own brine. Cover the crock with a clean cloth and leave it to cure.

Check the sauerkraut daily and skim off any scum on the surface. When the sauerkraut is cured to your satisfaction, pack it into quarts, adding enough brine to come up to the neck. Add a bay leaf and a couple of white peppercorns. Cover and store in the refrigerator or the cold room.

Alternatively, strain the brine out of each jar, heat it, pour the hot brine back into the jar, and seal the jar with snap lids that have been boiled for five minutes. Set the jars into a canner of hot water. Process the jars for 15 minutes. Remove the jars from the canner. If you are interested in other methods of making sauerkraut, refer to Savella Stechishin's Traditional Ukrainian Cookery.[8.]

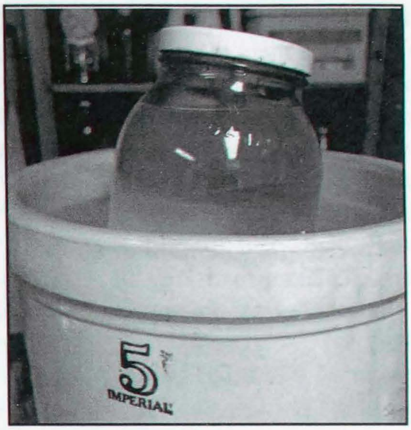

Photo by Vivian Skakun - 2-Gallon Jug on Plate Covering Cabbage Heads in Brine

One Step Sauerkraut: To each sterilized quart jar, add 1 bay leaf and 2-3 white peppercorns. Add shredded cabbage, packing it well at the bottom and lightly on the top. Using a wooden spoon, make a hole down the center of the shredded cabbage. To each quart, add 2 teaspoons pickling salt, ½ teaspoon sugar and 1 tablespoon vinegar. Fill the jar with distilled boiling water. With a butter knife, run down the inside centre to make sure that the water is evenly distributed. Add more water if necessary so that the jar is filled to the lid. Tighten well. Keep the jars on the counter for seven days on a towel as some of the liquid will come out. Tip the jars every day so as to mix the brine. When cured, store cabbage in a cold room or refrigerator.

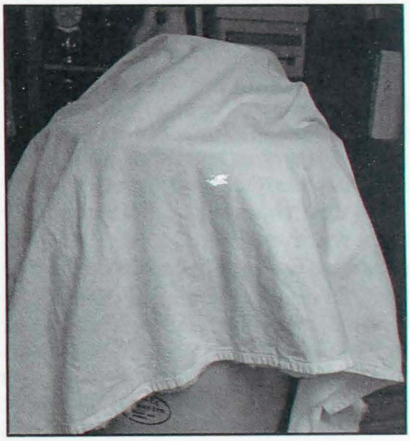

Photo by Vivian Skakun - Sauerkraut Leaves Covered with a Dishtowel

Sauerkraut Leaves in Natural Brine: I have never made leaves using this method, as my crock is not big enough. Savella Stechishin recommends 1 pound of course salt to 40 pounds of cabbage or 2 teaspoons of salt for 1 pound of cabbage. She recommends packing shredded salted cabbage in the bottom of a four-gallon crock. Then place the heads of cored cabbage on top of the shredded cabbage. Put another layer of shredded cabbage that has been salted and mixed over the heads of cabbage. Repeat process ending with shredded cabbage as the last layer. Cover the mixture with a board that covers most of the surface and set a weight of 10-12 pounds on the board. The brine should come over the board. Cover the crock with a heavy towel or cloth. While the cabbage is curing, check it regularly, skimming off any scum. Curing time will depend on the temperatures maintained.

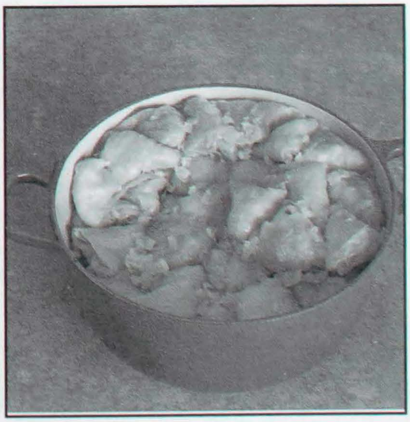

Photo by Ernest Skakun - Sour Cabbage Holubtsi, Ready to Bake

Sauerkraut Leaves in Brine of Water: Core your cabbages and place them in a crock or a food grade plastic container. Add pickling spices wrapped in cheesecloth. I prefer using white peppercorns and bay leaf. Cover the cabbage with enough boiling liquid in the following proportions:

20 cups distilled water
1 cup coarse pickling salt
½ cup vinegar (I prefer not to use the vinegar and sugar)
½ cup sugar

Put a glass plate or a board on top of the cabbage. Place a full 2-gallon glass jar on the plate or board. Let the leaves cure until they are to your liking in sour flavor from 10 to 14 to 21 days. When cured, the cabbage leaves can be separated, rolled, packed and covered in brine. Store the leaves in jars or in containers in the freezer.

I encourage you to make your own sauerkraut. If you did not grow any cabbage, look for cabbage at a farmer's market, u-pick garden or at a market garden. Try making a small batch of sauerkraut leaves and keep up the tradition of serving sour holubsti. Enjoy what I call "comfort food".

Vivian Skakun

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2. Madison, Deborah (2013, March 12, pp.117-171) *Vegetable Literacy: Cooking and Gardening with Twelve Families from the Edible Plant Kingdom, with over 300 Deliciously Simple Recipes*, Ten Speed Press, Berkeley
3. Ashworth, Suzanne (October/November, 1997, No. 11, pp.20-25) Cabbages Galore, In *Kitchen Garden*, The Taunton Press, Inc., 63 South Main Street, PO Box 5506, Newtown, CT 06470-5506
4. Ogden, Shepherd and Ellen Ogden (1993, pp.30-31) *The Cook's Garden: Growing and Using the Best-Tasting Vegetables*, Wings Books, Random House, Toronto, Ontario, Canada
5. Larkom, Joy (1997, pp.174-178) *Oriental Vegetables: The Complete Guide for the Gardening Cook*, John Murphy Publisher
6. Forsyth, Turid & Merilyn Simonds Mohr (1992, pp.78-80) *The Harrowsmith Salad Garden: A Complete Guide to Growing and Dressing Fresh Vegetables and Greens*, Camden House Publishing, Camden East Ontario
7. Copeland, Alma (2003, September 11, p.69) Making Sauerkraut; preventing scalds, In *The Western Producer, Farm Living* Box 2500, Saskatoon Saskatchewan S7K 2C4
8. Stechishin, Savella (1973, pp.462-466) *Traditional Ukrainian Cookery*, Trident Press Ltd. Winnipeg, Manitoba, Canada

Photo by Myra Chomiak, Canadian Flag with Cross-stitched sides

***Pillows** continued from page 17.*

Provincial Executive planned a celebration of its 85th Anniversary. We asked each branch to contribute embroidered cushions, attaching to each a slip of paper with the following details: name of owner, name of embroiderer, its origins, customs associated with the cushion and its special story, if any. These pillows were on display for the day and were returned to the owners at the end of the day. A program to complement this display marked the milestone of our 85th Anniversary.

These Ukrainian motifs have been woven into the fabric of our Canadian culture, producing a very uniquely Ukrainian Canadian heritage that is different from that of Ukraine. This heritage, transmitted by our mothers, grandmothers and great-grandmothers in Canada, connects Ukraine and Canada through the embroidered stitches woven into our Ukrainian Canadian tapestry.

Vivian Skakun

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1. The exhibit included Canadian Art of Atlantic Canada, Canadian Art of Inuit and Inuit carvings of mixed media such as stone, ivory and antlers. Other collections featured were the paleoanthropological collection consisting of fossil primates called "Lucy" from Ethiopia, "Taung Baby" from South Africa and "Peking Man" from China; an ancient Egyptian mummy, a collection of moths and butterflies from the Entomological Museum, and some Hellenic coins.
2. Bohdan Medwidsky Ukrainian Folkfore Archives: Founded in 1977 as the Ukrainian Folklore Archives, was renamed, Bohdan Medwidsky Ukrainian Folklore Archives in 2003, in honour of Dr. Medwidsky and his vision of developing a resource to study Ukrainian traditions. Its mandate is "to document, preserve and study Ukrainian folklore in Ukraine, Canada and around the world as it changes over time". This centre has acquired 100,000 items.
3. Kawulych, Elsie (June 14, 2013) YouTube: Elsie Kawulych honoured by the Kule Folklore Centre at the University of Alberta for her appointment into the Order of Canada
4. News release dated June 18, 1973 from Minister of State Multiculturalism, Hon. Stanley Haidasz, in Ottawa, Ontario stated that since April 13, 1973 twelve multiculturalism grants totaling $41,500 were awarded to Ukrainian Canadian groups and organizations. The purpose of these grants are part of a larger program designed to promote awareness of Canada's multicultural diversity and to encourage Canadians to share their cultural heritage with other Canadians. (1973 folder - Ukrainian Women's Association of Canada – Alberta Provincial Archives)
5. Hjartson, Paul, (2001) "Now Then, All Together!" Assimilation, the Book, and the Educations of New Canadians 1896-1918 See: http://www.hbic.library.utoronto.ca/vol2hjart_en.htm
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7. Ibid
8. Canadian Ukrainian See: https://en.wikipedia.org/wiki/Canadian_Ukrainian
9. Onufrijchuk, Roman (1988 pp. 2-8) Immigration and Organized Forgetting: Continuity and Change in Systems of Meaning In Manoly R. Lupul, editor (1988) *Continuity and Change: The Cultural Life of Alberta's First Ukrainians Canadian* Institute of Ukrainian Studies, University of Alberta & Historic Sites Service, Alberta Culture and Multiculturalism, Edmonton, Alberta
10. Swyripa, Francis (1993, p. 251, also pp. 215-256) *Wedded to the Cause: Ukrainian-Canadian Women and Ethnic Identity 1891-1991* University of Toronto Press Incorporated, Toronto, Ontario, Canada
11. Personal Notes provided by Larisa Sembaliuk Cheladyn for her Pillow Talk held at Ukrainian Pioneer Association's AGM on April 19, 2015
12. Ostryzniuk, Natalie (November, 1997, p.70) *Savella Stechishin: A Case Study of Ukrainian-Canadian Women Activism in Saskatchewan, 1920-1945* A Thesis Submitted to the Faculty of Graduate Studies and Research in Partial Fulfillment of the Requirements for the Degree of Masters in History, University of Regina, Regina, Saskatchewan
13. Ibid p. 126
14. Kohushka, Natalia L. (1986, p. 984) *A Half-Century Of Service to the Community: An Outline History of the Ukrainian Women's Association of Canada 1926-1976*, Trident Press, Winnipeg, Manitoba, Ukrainian Women's Association of Canada
15. Samoil, Mary (1976, pp. 26-27) "Yearly Artistic Exhibition in Alberta" in Promin (August-September, 1976, V. XVII. No. 8-9) Ukrainian Women's Association of Canada
16. Ruryk, Nancy R., ed. *Ukrainian Embroidery Designs & Stitches*, Winnipeg, Manitoba, UWAC 1958
17. Ukrainian Women's Association of Canada, *Ukrainian Canadiana* (1976 pp. 4-11) Embroidery, Ukrainian Women's Association of Canada, Edmonton, Alberta

Since being transferred from the Vancouver Island Parochial District in August of 2013 where he spent 4 years, Father Peter is currently serving the Bonnyville/St. Paul Alberta District of the UOCC. Father Peter looks after a number of parishes in the area including Kiev's K Hi Ukrainian Orthodox Youth Camp where he spends multiple weeks overseeing the camp's religous instruction during the summer. He resides with his wife Dobr. Erin and two sons Noah (age 5) and Finn (age 3) in St. Paul, AB.

Raising Christian Kids Part 2

(Notes on a seminar by Father Peter Haugen on November 15, 2014)

Many people today say they don't need the Church. "I believe in God, but I don't believe in going to church." "I believe in God in my heart, but I don't need anyone to tell me how to believe." The truth is that we do need the church. One cannot be a Christian and spend life alone, away from the Church. We need the Church family to challenge, teach and encourage us. Matthew 18:20 "Where two or three are gathered together in My Name, there am I in the midst of them."

What is the Church?

1. It is a closed community.
2. It is a community that lets outsiders see in.
3. It is a community that welcomes outsiders in to become part of the community.

Orthodox Christians are part of that community, even after death. There is the part of the Church that still is fighting evil and sin in this life and the part of the Church that is resting until the Second Coming of Christ with His final victory over sin and death. We grow in Christ throughout this life, and we rest in Him in death. Because He IS alive, we shall be MADE alive in Him at His coming.

Matthew 16:18 quotes Christ as saying that He will build His church (assembly, congregation) and even the gates of hell shall not prevail against it. Christ charged His apostles to spread

the Word of the Gospel of salvation through grace and He gave them authority to bind and loose both sins and spirits. Those apostles were the first bishops of the church, with Peter as a leader but equal with the other apostles.

The Church embodies everything that Christ taught the apostles:

- his teachings
- his prayers
- his commands (the Beatitudes, the Sermon on the Mount, the Ten Commandments)
- the sacraments (baptism, the gift of the Holy Spirit, marriage, et cetera)
- fellowship (the need to be together).

The Book of Acts shows us how the disciples took these teachings to various parts of the world, with the apostles as the first bishops. They ordained deacons and then priests. Whenever the Church was under disagreement or division or persecution, the Council of Bishops met to decide, through prayer and the guidance of the Holy Spirit, how the apostles would have decided a given question. Orthodox teachings on the creed, the role of Mary and the role of the Holy Spirit were all decided based on prayer and the writings of the apostles and their spiritual children. Orthodoxy is not based solely on the Bible but on agreement by bishops from all over the Christian world, based on prayer for guidance by the Holy Spirit. In a science class, you have a textbook and you have lab work. In Orthodox Christianity, you have the teachings (Gospels, Church Fathers, Bible) and you have lifelong growth in Christ.

The creed states that the Church is one, holy, catholic and apostolic. The Church is one. God is one in trinity: Father, Son and Holy Spirit – three parts of One God. A person is one in trinity: body, mind and spirit: three parts of one person, and our life is incomplete if we neglect to care for and to nourish any one of those three parts. The sun is one celestial body, but it gives heat, light and gravity to keep the earth from flying off into space. Christ has one Church/Body, not many. The unity of His Church/Body is not broken by time or space or living or death.

The Church is Holy, because God is Holy and the Church is the Body of Christ, the Son of God. The Church is Holy, because every Member of it is consecrated to God, committed to growing in His Son's likeness. All human beings were created in the image of God (Genesis 1:26-27); and as baptized Christians, we grow in His likeness. As Members of the Church/His Body, we express our commitment and faith through the sacraments, worship, Holy Scriptures and doctrine.

One person asked if the length of our service a detriment to attracting members. It is not. Hungry people do not complain when it takes an hour to get through a banquet and our Divine Liturgy is a spiritual banquet. We are to welcome newcomers, give them spiritual food and reach out to their needs. These are more important than a short service. "Seek first the kingdom of God, and all things will be added to you." (Matthew 6:33)

The Church is catholic, meaning "universal and complete and lacking nothing." The translation of "universal" is too limiting to express this truth about Christ's Church, so we use the concept word of "catholic" which includes all these factors. All of the teachings of the Church are embodied in the Gospels and expounded in the writings of the Church Fathers.

The Church is apostolic, that is, on a mission and carrying the authority of Christ down the centuries from the apostles to the bishops and the presbyters/priests. The oil used at chrismation is made by the bishop according to a centuries-old recipe. The Church is built on Christ and empowered by the Holy Spirit, which is sent by the Father, in the same way the apostles were empowered by the Holy Spirit in the Book of Acts. As Christians, we continue on that mission.

Prayer in the Church consists of asking God for our needs, thanking Him for His gifts so freely given to us, and praising Him for being Who and What He is – our gracious, giving, loving and

merciful God Who exists from before all ages to beyond the end of time: He who IS. (Sometimes, we also lament, telling God our troubles and knowing that He will help us.) We have regular communal and private prayer, praying to commune with God and with others as one Body. "Let us love one another, that with one mind we may confess (agree with God)..." (See Romans 15:6, Philippians 1:27, 2:2, 4:2; 1 Peter 3:8).

In the sacrament of confession, we first examine ourselves in the light of God's perfection, see our lack, ask His forgiveness and ask forgiveness of any person we have wronged. At one time, people confessed their sins in front of the congregation, standing in the midst and receiving forgiveness there. In some places, they wrote their sins in the sand. After absolution, the sand was smoothed out. The priest does not forgive sins; he assures the penitent of God's forgiveness and acts as a guide on the path to growth in Christ. As the father was waiting and looking for the return of his prodigal (wasteful) son (Luke 15:11-24), so God is waiting and hoping for our return to Him through sincere repentance.

Carla Kozak

More about Father Peter Haugen:

Education:
Bachelor in Theology - St. Andrew's College
Ordination:
Diaconate -December 9th, 2007 -
St. Andrew's Sobor, Edmonton, AB -
Metropolitan John
Priesthood - June 29th, 2008 -
St. John's Cathedral, Edmonton, AB -
Metropolitan John
Pastoral Work:
Parish Priest for Bonnyville/St. Paul District -
September 2013 - Current
Parish Priest for Vancouver Island Parochial District - August 2009 - August 2013
Attached to St. Michael's - Aug. 08 - June 09
Deacon at St. Andrew's College -
Dec. 2007 - July 2008

Red Deer, Alberta is building a Church!

The Red Deer community and the Holy Trinity branch of the Ukrainian Women's Association of Canada are happy to announce that by the Grace of God, our church building project has begun! With the blessing of His Grace, Bishop Ilarion, the parish, renamed as St. Nicholas Ukrainian Orthodox Parish (formerly Holy Trinity Ukrainian Orthodox Mission Parish), started construction with the blessing of the land in June, 2014. After considerable work by the parish council of Red Deer to secure

appropriate financing and city permits, the project was finally able to move forward with the building foundation being dug in July, 2015. The property is located in the neighborhood of Vanier Woods East, Red Deer (107 Vermont Avenue, Red Deer, AB). We encourage all interested individuals to come and visit the site, as we are very proud of this accomplishment by our community.

The building project represents the permanent home of a mission parish which has operated in Red Deer, Alberta since 1999. Over the years, it has been served by several priests from Edmonton and Calgary. St. Nicholas Ukrainian Orthodox Parish wishes to thank St. Vladimir's Ukrainian Orthodox Congregation of Calgary for their tremendous support through the creation and funding of the Southern Alberta Mission Project, which has allowed Red Deer to have a continuous clergy presence in the form of Rev. Fr. Timothy Chrapko for the last seven years. Without the Southern Alberta Mission Project, this building project would not have taken place. We also wish to acknowledge the contribution of Jules and Theresa Klepak, members of St. Vladimir's in Calgary, for their donation of the land upon which the temple is being built. Their generosity and faith in the Red Deer community has left us humbled and grateful.

The parish was founded in 1999 by Mel and Mary Ann Pasichnuk, with the blessing of His Eminence, Archbishop John, of Edmonton who would later become Metropolitan of Canada. It was originally served by Rev. Fr. Mykola Sawchenko. Subsequently, it was served by Rev. Fr. Volodymyr Bilous, Rev. Fr. Mikhailo Posdyk and Rev. Fr. Patrick Powalinksy through the Southern Alberta Mission Project. Originally, services were held in parishioners' homes, then in two different funeral homes and in multiple community centers and the occasional hotel conference room. At this time, services are usually held in the Clearview Community Hall (93 Cornett Drive, Red Deer) on the second and fourth Sunday of the month. While the years have seen many members move in and out of the parish, we currently have 30 paying members in our parish.

Our chapter of the Ukrainian Women's Association of Canada was founded in 2011. Our current president is Dobr. Julie Chrapko. While we are a small chapter, we do several fundraising activities a year, including a sausage fundraiser selling the wonderful Stawnichy products from Mundare to Edmonton, Red Deer and Calgary. We also have one member, Tatiana Ivanenko, who sells homemade pyrohy on her own initiative. We wish to acknowledge her for her tireless support of our chapter and parish. The main activity completed on a bi-weekly basis is the funding of our Sunday School, run by our Vice-President, Geraldine Bruketa. We are blessed in Red Deer to have several small children attending the services. This adds meaning and a sense of belonging to our parish.

Thank you to all those who have lent us incredible support as a parish over the last sixteen years! We have received donations from many parishes, branches of UWAC and TYC, and private donations from UOCC members which have been invaluable. We would particularly like to thank St. Anthony's Parish as well as St. John's Cathedral in Edmonton for their continuous and extremely generous support. We are succeeding as a parish because of the support of the Ukrainian Orthodox community. It is our hope that you are as proud of our accomplishment as we are, and that you know we value our place in the greater whole of the Ukrainian Orthodox Church of Canada. Please visit with us and share in our joy at our now bright future.

The parish does its best to inform interested people about its progress. Its website is stnicholasreddeer.com, which includes a schedule of services, photos from the parish and contact

information. We also have a Facebook page and Twitter feed. If you have any questions and wish to contact us via email, please contact orthodoxrd@gmail.com (parish and UWAC email address). Our priest, Fr. Timothy Chrapko, can be contacted via phone (403) 700-9947. We welcome all contributions, whether they be financial, hands-on assistance or prayers, as we move forward. We understand the excitement felt by many with the building of the first Ukrainian Orthodox Church in Alberta in 20 years. We encourage all UOCC, UWAC and USRA branch members in Canada to remember and visit us!

Dobr. Julie Chrapko

CAMP TRIDENT

Ukrainian Orthodox Trident Church Camp – July 5-19, 2015

The camp gates at Crystal Lake, Saskatchewan opened and welcomed fifty-four campers aged 6 to 14 years and sixteen staff members. The staff consisted of six very reliable senior counselors, Brittany Procyshyn, Tatianna Ochitwa, Kegan Lavoy, Tim Ostryzniuk, Andriy Tkach and Misha Tsymbal. Junior counselors were Anastasia Fedchenko and Slava Nesterenko.

This year a new Ukrainian teacher, Valentyna Akulova, was hired. During the final concert, campers displayed the poems, which they had mastered in her class. The Religion teacher, Very Rev. Mel Slashinsky, assisted by Dobrodijka Shirley, set up a wonderful program for all the campers. Crafts were incorporated into the religious teachings. This kept campers learning and interested!

Vlad Osatiuk, camp administrator, was also the music teacher. He kept busy overseeing the camp and teaching campers new songs.

Ukrainian dancing was taught by the counselors. Even the smallest campers who had never danced before were able to demonstrate their skills to their families at the final concert. Sports activities consisted of: swimming, zip lining, volleyball, basketball, sand box, ping pong, soccer, kite flying and many field games. New this year were water balloon fights and zumba night.

Crafts included creating keychains, birdfeeders and bookmarks. Kolach-making instructor, Rose Remenda, taught campers how to make their own kolach. These were taken home to share with campers' families.

In the evenings, sprawled on mats, campers enjoyed outdoor movies. The highlight of Dance Night was the last dance, an endless kolomeyka.

On the final day of camp, Father Mel led an outdoor church service. Dinner followed, along with the final concert. All the campers and staff then assembled and, joining hands, sang "Де згода в родині".

As the camp gates closed, everyone tucked away his/her 2015 camp memories to cherish.

Leona Procyshyn, President
Camp Trident

Recipe for Bread-Maker Prosphora

1½ c. lukewarm water
4 c. flour
¼ tsp. yeast

- Place in breadmaker in the order indicated.
- Choose "Dough" setting.
- When the cycle is completed, remove dough. Knead ten times or so.
- Form ten buns.
- Place five buns in each of two springform or round pans that have been sprayed with "Pam" or lined with parchment paper.
- Let rise 45 minutes.
- Bake at 300˚F for 30 minutes. Finish should be pale.

Betty Faryna, Victoria, BC

IN MEMORIAM
КВІТИ НЕЗАБУТНІМ

*KOSTIUK, Maria (Tomaszczyk) 1925-2015**

Suddenly yet peacefully, on March 7, 2015, at the age of 89, Maria Kostiuk fell asleep and now rests in our Lord's care. Her deep faith helped her to live a long and blessed life and she will be deeply missed by her family and friends.

The Ukrainian church, activities and culture were always very important in Maria's life. She was a member of St. Sophie Cathedral in Montreal for 40 years, volunteering at church events and bazaars, helping out in the kitchen, making varenyky and holubtsi, or serving food on feast days and special occasions. Maria was a member of the UWAC Montreal branch, Daughters of Ukraine and the Mazeppa Branch 183 Ladies Auxiliary of the Royal Canadian Legion.

In 1990, Maria and husband Ivan moved to Ottawa, ON to be closer to their daughter Irene and her family, and became members of the Assumption of the Blessed Virgin Orthodox church. Maria became a member of the UWAC Ottawa branch, Lesia Ukrainka, and continued to volunteer her time for church events, bazaars and feast days. After husband Ivan passed away in August, 1993, and herself recovering from complications after major surgery in 1995, Maria immersed herself even more within the church life. She embroidered many table coverings for the altars, vestments for then parish priest Fr. Y. Buciora, and four banners (корогви/хоругви) for the Ottawa church, as well as pillows, serviettes, bookmarks and embroidered shirts for the parish priests.

Maria was born on Dec. 25, 1925 to Emilia (Prusak) and Ivan Tomaszczyk, in the village of Hrab in the Lemkivshyna region, the second born of eight children (her oldest brother passed away in infancy). She would help her parents and grandparents on the family farm and homestead. In 1943, at the young age of 17, Maria had to leave her family, forced to work in Munich, Germany during the war. After surviving the hardships of WWII, she was relocated to a displaced persons (DP) camp in Berchtesgaden. Unable to return home or to locate her family, Maria and a few other friends, with little more than a suitcase in hand, immigrated to Canada by ship in January, 1949 and then settled in Montreal, QC.

Maria met Ivan (John) Kostiuk at one of the weekly socials held at the Ukrainian centre. He was born in 1925 to Chrystyna (Bojcun) and Stefan Kostiuk in the village of Ruda Sielecka, Lvivskaya Oblast. Ivan had had to enlist in the army when war broke out, and somehow made his way across to France, then to England. He immigrated to Canada in 1948, arriving in Mon-

treal, QC where his aunt lived. He then worked for six months in Lethbridge, Alberta on his uncle's farm before returning to live in Montreal. Maria and Ivan were married in 1951 at St. Sophie Orthodox Cathedral in Montreal, QC and they were blessed with three children. They were active members and participated in many church activities and events while the children were growing up.

In the late 1950s and after a decade of searching, Maria finally reconnected with her family in Ukraine, who were now living in Drohobych, Lvivskaya Oblast. Through letters, she found out that her family had been forced to relocate after the war. Her parents were so happy to know that she had survived the war and had started her new life in Canada, especially Maria's father, who had previously worked on the railroad in Winnipeg from 1927-1932. His hope then was to bring his family to Canada, but he had to return to his homeland for family reasons.

Maria and Ivan purchased a home, and then a country property in the Laurentians where they continued their love of growing vegetables and gardening. They strove to give their children all the opportunities that they never had—a good education and freedom to decide their future. Maria and Ivan enjoyed hosting special birthday and anniversary celebrations for their close-knit friends (kumy) and family. Maria spent most of her time doing what she truly enjoyed, embroidering, baking kolachi and making traditional Ukrainian dishes! There were always varenyky, holubtsi or borscht on hand for anyone who happened to stop in for a visit. However, a favourite of many of their kumy was their homemade kapusta (cabbage)!

In 1974, Maria had her first opportunity to travel to Ukraine. It had been over 30 years since she had last seen her mother and her siblings, and to finally meet her youngest sister who was born after the war. Sadly, she never saw her father again as he had already passed away. Then in 1977, Maria's elderly mother travelled alone to Canada, determined to visit the land she had only dreamed of and to meet her son-in-law and the grandchildren she had only seen through pictures. It was a visit we would cherish forever as we had grown up in Canada without either set of grandparents. In 1989 and 1992, two of Maria's sisters also came to Canada to visit the family that had now grown to include seven grandchildren.

Maria passed on her love of Ukrainian traditions to her seven grandchildren and often told them of her life, hoping they never had to endure a war like she had. In 2005, at age 80, Maria made her second trip to visit Ukraine, accompanied by eldest daughter Christine. It was an opportunity for Maria to reconnect one last time with her remaining family. Maria remained living in her home, still gardening into her mid-80s, baking kolachi, attending church every Sunday and volunteering for bazaars until a year before her passing, only moving into an assisted retirement residence once her health declined.

Funeral services were held on March 12, 2015 at the Assumption of the Blessed Virgin Ukrainian Orthodox Church in Ottawa with Fr. Ihor Okhrimtchouk and Fr. Ihor Kutash (from Montreal) officiating the Funeral Rite. Maria's grandchildren led the procession out of the church, carrying candles and the four banners that she had embroidered as a tribute to her memory. Interment followed later in the spring at the parish cemetery. Maria is survived by her children Christine, Gerry (Irene) & Irene (Dennis Lind), grandchildren Katie, Steve, Andrew, Jason,

Michael, Emily and Robert, and great-granddaughter Sophia. Maria is also survived by two sisters and one brother in Ukraine and their families. Vichnaya Pamyat! We will forever cherish, treasure and honour her memory.
More about Maria's life story can be read on the Ottawa Citizen link:

http://ottawacitizen.com/life/life-story/maria-kostiuk-1925-2015

Submitted by *Irene Lind, Christine Kostiuk and Gerry Kostiuk*

**Editor's Note: As a western Canadian, I was fascinated to read Maria Kostiuk's biography…a Ukrainian Canadian immigrant adapting to life in Quebec!*

Merle Adele Maximiuk 1943-2014

Merle Maximiuk, who passed away on November 2, 2014, grew up in Sturgis, Saskatchewan, participating in organizations such as Youth Camps, CYMK and Ukrainian School. She was a resident of Mohyla Institute.

Merle married John Maximiuk in 1964. The two of them made their first home in Yorkton, Saskatchewan and later in Grenfell, Saskatchewan. In 1980, John and Merle moved back to Yorkton. Merle would become involved in executive positions with the Ukrainian Orthodox Church of the Holy Transfiguration in Yorkton, with the Ukrainian Women's Association, Olena Pchilka Branch, as well as being involved with the Simon Petlura CYMK Branch. Merle was president of the Troyanda Ukrainian Dance group and was co-editor of the SaskTanets Newsletter.

In Yorkton, Merle was employed with Sportsland Sales and Service, the Bay, the Yorkton Health Region Public Health Office and Yorkton Hospital.

Merle was involved with the Ukrainian Canadian Congress (UCC)—Yorkton Branch, as well as the Saskatchewan Provincial Council for over ten years. For her efforts and dedication, she was honoured during a Nation Builders' Ceremony in 2013.

Merle had found great joy and fulfillment in assisting new immigrant families to the Yorkton area. Merle also found great enjoyment in visiting and participating in the lives of her grandchildren, music, embroidery, curling, going for coffee and being with the Splurge Girls.

Merle was predeceased by her parents, John and Nellie Kinaschuk, and her husband, John. She leaves to mourn her passing and remember her life, her children: Rev. Fr. Eugene and Dobr. Zenovia, Tania, Rev. Fr. Evan and Dobr. Lisa, Ilaria and Jim; her precious grandchildren: Alexis, Lukian, Oryanna, Markian, Jacob, Sanchira, Micah and Elijah. She will be fondly remembered by her extended family and friends.

Her family thanks all who were part of Merle's life, including all those who took the time to call or visit her and all those who kept her in their prayers. This gave Merle immense strength to face the challenges she had. Finally, the family thanks all the doctors, nurses, care providers and volunteers for their special care and dedication during Merle's battle with cancer.

May God grant her rest among the righteous and may her memory be eternal!
Вічная пам'ять!

Submitted by the *Olena Pchilka Branch of the UWAC, Yorkton, SK*

Eugenia (Jean) Pawlyk
February 2, 1929 — April 14, 2015

This quiet little lady was a member of St. Michael's Parish in Edmonton for 42 years and a member of the Ukrainian Women's Association of Canada for 25 years. Jean took pride in her handwriting, was meticulous, had a good mind for numbers and applied these skills to everything she did. She worked in the office of a large produce wholesale company in Edmonton. Her skill for detail proved her an asset on the Parish Audit Committee and the Alberta Benevolent Cantor's Association. When she attended church, she was beautifully groomed, hair immaculately coiffed, white mink stole on her shoulders. Fashionable high heels completed the ensemble. On Mother's Day, she sported a gorgeous corsage on her shoulder and when questioned, proudly would admit "my nephew always buys me one."

She joined the Beta Sigma Phi Sorority in 1957 and volunteered for their worthy causes. Jean thoroughly enjoyed the fellowship of the Sorority. The opera too had a special place in her heart. She also contributed to World Vision, Foster Children and the Canadian Christian Fund. She was an avid supporter of the Oilers and Eskimos often using the "ABC" acronym – Anybody But Calgary.

Jean loved to travel, be it to the local Edmonton malls to join a friend for shopping and lunch or to the more exotic places like China, Russia, Europe, Australia and Africa. She was always ready for adventure.

In her quiet and considerate manner, she did many small things for people, leaving a lasting legacy. Some people have an inner sense of kindness and ability to sense when a person is troubled. Jean was gifted in this area. Her gift of an opera ticket, a football ticket, a phone call or a beautifully penned card was her way of living a truly private and Christian life.

Jean will be remembered by her sister, Joanna Yaremkevich; nephew, Ken Yaremkevich, and his wife, Wendy; niece, Jennifer Korol, and her husband, Francis. She was predeceased by her father, Frank; mother, Katherine; brother, Edward and sister, Elizabeth Korol.

May her memory be eternal!

Submitted by
Dorothy Stachniak, President
St. Michael's Ukrainian Women's Association of Canada, Edmonton

Midoria Zukiwski

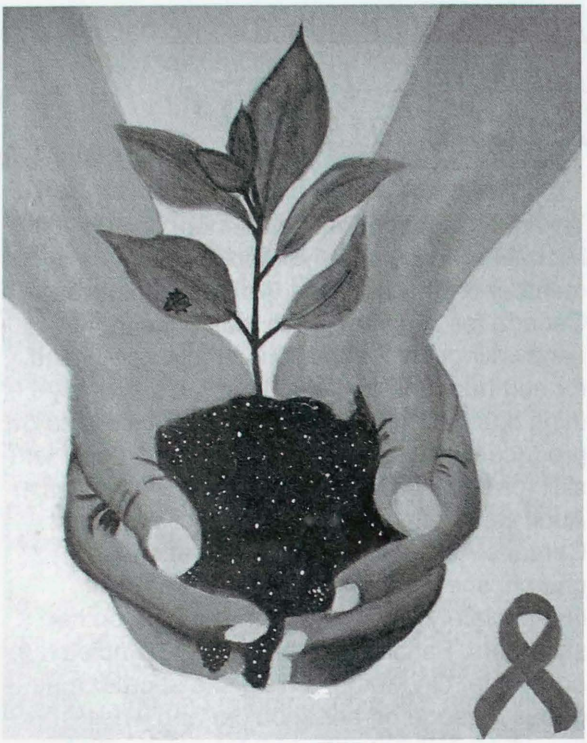
Midoria Zukiwski passed away in October of 2006. The following short story was written in her memory by Megan Colgan of Lethbridge, Alberta and was read at her funeral. Flowers were Midoria's best gift. When she could no longer plant her flowers, her granddaughter bought her plastic tulips to put in the tubs along the driveway. Baba was so happy as they looked so nice. Fall came and Dido packed the flowers away for the winter, fearing that they would crack and be ruined. Baba became upset and asked him to put them back in the tubs so that she could enjoy them all winter long.

GOD'S GARDENERS

An old woman once shared her wisdom with me, a child no older than the age of eight. Kneeling in her blossoming garden, her crippled back bowed and all of her weight supported by her left arm, she began to dig a hole for her tulip bulbs. Tulips were her favourite flowers. She made it a habit to plant a new batch every year—that way her garden would constantly change and grow. Once her tulips were buried under the garden's fertile soil, the woman unbent her aching back and sat admiring her handiwork. She began imagining her tulips and garden full in bloom.

As I sat alongside my grandmother that luminous day, I remember the look of pure joy that crossed the wrinkled complexion. Her eyes glowed with pride at her garden; it was her passion and her gift to others. Grandma always said that "to plant a seed was simple. It is the nurturing and love it takes to grow a single flower that makes a garden a miracle". I remember that as we rose together to go into the bungalow, I looked back and saw a cluster of ladybugs where Grandma had planted her tulip bulbs. "Grandma," I whispered. "Look at the ladybugs, look at them all! They are taking care of your garden!"

Grandma turned around and then placed her hands on my small shoulders. Looking straight at me with a quirky gleam in her opaque blue eyes, she said to me: "God's Gardeners. That's what ladybugs are—God's Gardeners."



Today, I find myself planting a yellow tulip bulb in my very own garden. As I crouch at the edge of the patch, I close my eyes and wipe the sweat from my brow. On the canvas of my eyelids plays the memory of the day I spent gardening with my Grandmother. I feel a tear running down my cheek and I open my eyes. Looking down, I see a lone ladybug making its way through the freshly uprooted earth, as if tending to it. "God's Gardener" is what Grandmother had called the ladybug. And God's Gardener is what she was.

Submitted by *Sonia R. Bernard*
In Memory of Her Mother, Midoria Zukiwski

"Waiting to Dance" Watercolour on Paper

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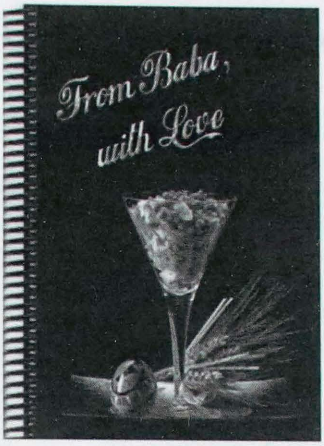

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ARTIST IN THE SPOTLIGHT

LESIA SHIPOWICK

Lesia Shipowick is a Ukrainian-Canadian visual artist whose parents (Rosizky) immigrated to Canada after WW2. She currently resides in Milton, Ontario and after a career that spanned the areas of education and business, she is now pursuing her life-long passion of painting. She is an elected member of the Colour and Form Society of Ontario and a member of the Fine Arts Society of Milton. Lesia is also a member of UWAC (Sophia Rusova Branch) in Etobicoke, Ontario, as well as the Ukrainian Museum of Canada, Ontario Branch.

Her early watercolour paintings pushed back the stereotype of this medium as being soft and bland by representing everyday subject matter, people, places and things with an infusion of detail, colour and vibrancy. Over time and inspired by many contemporary, abstract artists, Lesia shifted her medium to acrylic and her art from realism to a freer and more expressive style. As a result, her representational pieces refer to recognizable forms, sometimes with a narrative perspective, while the highly abstracted works became more intuitive and definitely 'non- objective' (non-objective because there is no recognizable object). These abstract paintings are a result of spontaneous mark-making composed of line, shape and colour, possessing characteristics that communicate mood, convey messages and, through the viewer's own visual vocabulary, elicit personal observation and interpretation.

Lesia's work has been recognized by peer professionals and accepted into many juried shows, including the Canadian Society of Artists, the Ontario Society of Artists and the Colour and Form Society of Ontario. She continuously exhibits her work in public galleries throughout Toronto and surrounding communities.

Above: "Red Wine with Apples"
Acrylic on Canvas

Above: "Aquamarina"
Acrylic on Paper

"I approach my art as a journey of exploration, learning and self-development. I am not restrained by one particular painting style and I do not limit myself to a pre-conceived idea of what the finished painting is to be. The first stroke of colour directs the next and for every action there is a reaction. My working relationship with the paint and the canvas determines whether there should be more paint, more detail, or, when the painting simply communicates completion. Regardless of style or medium, I strive to express a painting with depth of colour and texture so the viewer will want to step closer and look beyond the surface."

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